

Franciscan Herald and Forum

The Lord
give you
Peace

St. Francis of Assisi

DECEMBER 1957

Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

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COVER TEXT: Lady Poverty, says the *Words of St. Francis* (N. 14), left Francis and his followers nothing to offer the world in return but what is implied in the greeting, "The Lord give you peace." "Do not be ashamed of it," St. Francis told his friars, "for the day will come when the nobles and princes of this world will show reverence to you and the rest of the brothers on account of this greeting. It is nothing to marvel at if the Lord should wish to have some new little company as his own, to be apart and different in word and life from all who have gone before it, if it in turn be content to hold Him as its most high, dear and glorious own." These words of St. Francis at once explain the greeting and indicate how this peace of Christ can be had: to be *content* to have Christ only!

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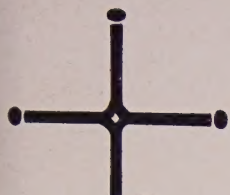
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FRANCISCAN Herald and FORUM

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

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THE FORUM'S 36th YEAR!

THE FRANCISCAN HERALD AND FORUM grew up with the organized Third Order Movement in this country. During its 35 years it has had but two editors—Fr. James Meyer, who formed its policy and carried it forward for 33 years, and your present editor. We can truthfully say that the leaders in the Third Order Movement in the U.S. have been brought up in their Franciscan thinking on the mental diet supplied in the FORUM throughout these years. During the years it has published countless explanations of the rule and has been the source for many of the permanent publications that have enriched Franciscan and Third Order literature.

The FORUM has been recognized—in foreign circles no less than in America—as a leading organ of Franciscan thought and spirituality generally and of the Third Order as an organization and a movement particularly. It is quoted widely and many of its articles are reprinted and translated in Franciscan journals throughout the world.

During its 36th year many of the speeches of the Boston Congress will be reprinted in these pages. The Newsletter from the Central Office will continue to be a monthly feature.

Fr. Philip Marquard O.F.M., secretary of the Central Organization will contribute another series of his inspiring conferences, which, by the way, have also been reprinted almost annually in many foreign periodicals.

Fr. Albert Nimeth, manager of the FORUM, will contribute a series of six articles on Tertiary personalities and another six on methods and problems connected with conducting youth fraternities.

The series on the history of the Third Order will be completed during these coming months.

Fr. Mark Hegener is preparing a series of articles on various aspects of the Third Order movement.

A special feature of the coming year is a series of articles on *Leisure*, originally prepared in French by Fr. Richer Beaubien O.F.M. and translated by Miss Ella Marie Cooper. Though all work and no play makes Jack a dull boy, we are wondering about the proposed four-day week and the even more attractive eight-month year. What kind of boy will Jack be when the leisure classes become indistinguishable from the leisure masses? Will he use his new leisure to enrich his family, his church and his community life, to improve his education with serious study, to develop abilities that will bring out latent talents? Or will the time that so many have "on their hands" make Jack a duller boy than ever?

The purpose of our series on "Leisure" is to provide the proper principles for both youth fraternities and older groups which are in keeping with the rule and spirit of the Third Order. We need to form a proper and balanced attitude toward the "live modern" age which has set for its goal the pursuit of FUN.

Other regular contributors will be with us also: Fr. Xavier Carroll and Miss Geraldine Liss.

From the FORUM staff—a *Blessed Christmas and a Peace-filled New Year!*

SPIRITUAL BOUQUET FOR ARCHBISHOP CUSHING

Each year the St. Francis Peace Medal Award is presented to someone outstanding in the cause of peace. Each year Archbishop Cushing was consulted on the nominee. This year the Executive Board thought the award should be presented to Archbishop Cushing himself for his outstanding efforts in the cause of peace. Besides the medal, the Third Order of St. Francis of St. Francis of North America presented its Episcopal Protector a spiritual bouquet. Each tertiary is asked to offer one Holy Mass, receive Holy Communion, recite one Tertiary Office, make one Way of the Cross and recite one Franciscan Crown Rosary for His Excellency. T.O. Commissioners and directors are asked to publish this in their local bulletins and communications.

History and Franciscan Economics

by Mark Hegener O.F.M.

AS MIGHT BE EXPECTED in a period of stringent money and high interest rates, the credit-union movement is attracting converts and continuing its steady postwar progress," editorialized *America* (September 7, 1957), a national Catholic weekly journal of news and opinion. And it gave the facts to back up the contention.

Though we are happy that the movement of credit-unionism has gained strength, still we caution its advocates not to put undue stress on the "economic salvation" that it can bring to mankind. The Church has concerned herself with the economic betterment of mankind since our Lord multiplied the loaves and the fishes for the starving and the fainting; but she has never for a moment allowed the impression to float about that economics can better mankind as such. It is an auxiliary. St. James says a full stomach will make a man a better and more disposed listener to the promptings of charity and religion.

The prime principle is still "Seek first the Kingdom of God and his justice and all of these things will be given to you besides."

A New View of Credit Unionism

With the new interest in credit unionism and with many of our Third Order fraternities sponsoring such ventures, we ought to review the whole movement in the light of the past and under the glare of our own Third Order economic principles.

There are two principles which most people viewing the modern scene tend to overlook—especially if they believe in a purely materialistic philosophy. They are like the people in the recently published *Atlas Shrugged* by Ayn Rand. The author is pathetically serious in proposing the new philosophy of salvation—the solid gold dollar. Her new paradise city is filled with social-capitalists; the city is dominated by a slim granite column upholding a solid-gold dollar sign.

The materialist believes that the Sign of the Cross should be supplanted by the Sign of the Dollar and that the new accumulation of money by "we the people" is the new symbol that will lead us out of the parched desert of destitution into the promised land of amassed money and leisure.

Number One Principle to remember is that human nature does not change very much. It is essentially selfish, wounded by original sin; and though it yearns to be liberated from the chains of selfishness and finds its true joy in advancing, with God's grace, to complete self giving to God and neighbor, still even then the nobles sometimes corrupt. Movements and institutions in the past have begun by wanting to serve in charity and have ended miserably. Many reforms have ended by needing reformation. The Pharisee

began as a zealot for God's honor and ended by killing the God-man. The Credit Union movement has begun *again* in this century with zeal for the "little man" and is now about to enter the arena to do battle with economic giants! The outcome will depend on how securely it holds to its founding principles.

Number Two Principle to remember, is that history often repeats itself. Perhaps not always in the same way, but similarly. It does so because human nature repeats itself in every generation. Men make history.

Credit Unionism and the Pious Banks

I would like to point out an instance where history and human nature performed in the past as it has performed today. The Credit Union Movement today is a repeat performance and a continuation of what happened some five hundred years ago.

Among the charitable works performed by the Franciscan Friars in the Middle Ages were the establishment of little loan or pawn shops as so-called "Montes Pietatis." Mounts of Piety or hills of mercy. Pious Banks. Understand that the feudal system was just breaking up. Men were gaining independence from being owned by lords through the oath of fealty. Artisans and craftsmen and traders could begin to "make a living on their own." Small people called "serfs" gradually gained independence from their feudal masters, much as the labor union movement of our day has given the working man a measure of economic independence from the rugged capitalist individualist of yesteryear.

The barter system of exchanging goods for goods (wheat for corn and shoes for bread, etc.) gave way to currency exchange. Those who *had* the goods, got more *money*. Those who

had some goods paid through the nose to get some cash.

The purpose of the "pious banks" was to help the poor workingman combat the evils of usurious money lenders then preying on the unfortunate people of Europe much as some of our lending institutions do today—some of them charging as much as 36% interest per year in a sleight of hand shuffle that boxes the borrower in a cage unless he can be liberated. Recall the story of Shylock in "The Merchant of Venice."

The loan sharks were as rapacious in those days as in ours, and it was to break their grip on the common man that the Franciscans resolved to spread this new and good idea of "mounts of piety" or "pious banks."

How They Started—Opposition

Many historians reckon as the chief social service of the Friars the establishment of these montes pietatis. A statute of the city of Aquila permitting the operation of such an institution in the city declares that it is "for the relief of the poor and the needy and a check to the insatiable usury of lenders which is devouring the possessions of the people." The funds for the operation of the montes pietatis were made up partly of sums contributed by the municipality, partly by parishes, and mostly by voluntary contribution of wealthy persons.

They survived for centuries. Tertiary Pope Leo XIII, while bishop of Perugia, still concerned himself with such a local mount of pity because of the services it rendered the poor.

The montes became very popular. In Italy especially they spread rapidly. Some preachers of the day made sermon crusades on their behalf. Blessed Bernardin of Feltre O.F.M. was called the "Hammer of Usurers" and himself established some 400

montes. He was aided by Friar Barnabas of Terni.

But all of this activity did not go unchallenged. The special privileges of money lenders were being attacked. Besides, many of the so-called noble families were not adverse to owning shares in the money lenders' businesses, although the Church spoke so strongly against their usurious practices. Trading in money with its noxious influence was supposed to be left to non-Christians who had no religious views on the matter. The combination of noble families and money lenders fought the new idea of "montes pietatis" with all their power. And they had power.

There was some opposition too from a few theologians who were afraid that the charging of interest in any form was opposed to the spirit of the Gospels. The friends of the montes claimed (and rightly so) that the small charge on the loan was to pay the salaries of the workers in the pawnshops and pious banks. These included ordinarily a *depositarius*, an accountant, an appraiser, and a salesman. Remember they had to deal most often in real chattels—not just the paper chattels of today.

The question was finally decided by the Holy See. In other words, the montes were saved by legislation, just as the credit unions of today are protected from the opposition of banks and tax hounds by credit union laws both federal and state. The tenth session of the Lateran Council (May 4, 1515) declared the institutions to be in no way illicit or sinful, but on the contrary, meritorious, and whosoever preached against them or wrote against them in the future incurred excommunication. Henceforth, it was decided, they should be started only with Apostolic approbation—analogous to

our state or federal charter.

The Council of Trent, following the false Reformation, charged the bishops to supervise the montes as pious institutions. And Fr. Heribert Holzapfel, in his history of the montes, lists and quotes seventeen papal decrees concerning the montes in general or in certain localities.

The work had far-reaching effects. In Padua alone twenty-one banks had to cease operation because of losing business to the montes in that city. The montes grew rapidly, a blazing burst of enthusiasm in response to a need. They died rapidly too due to the social upheavals of the times when all banks failed and money meant little when life was at stake.

The Modern Montes

In modern times we find humble and compassionate priests such as St. Pope Pius X, the patron saint not only of children, but of parish priests, and poor laymen as well. "I was born poor," he said at the end of his life, "I lived poor and I will die poor." The holy priest and future pope and Saint, organized a credit union (the modern version of the Montes Pietatis) in his parish at Salzano, Italy about 1870. So history repeats itself.

The saint's good efforts inspired a Catholic layman, Alphonse Desjardins of Levis, Quebec, Canada to form the first credit union in North America at Levis in 1900, with the aid and advice of the local priests.

The membership of this credit union was limited to the parishioners of the Catholic church at Levis. Within fifty years the assets of this credit union have grown to over 4.5 million with 4,000 members.

As a result of M. Desjardins' efforts there are at present 1295 credit unions serving 98 percent of the Catholic parishes in the Province of Quebec; the

assets of the credit unions are upwards of 405 million, with over 900,000 members, most of whom belong to the Catholic parishes of Quebec.

C.U. Comes to U.S.

M. Desjardins organized the first U.S. credit union in 1909 at St. Mary Parish, Manchester, N.H., and assisted in getting the first credit union law passed in the state of Massachusetts, the same year. He also convinced President Taft of the importance of credit union service for the workingman, whereupon the President wrote to all State Governors, urging passage of state credit union laws.

As a result of these unselfish and unpaid efforts of M. Desjardins, St. Pius X made him a Knight of St. Gregory. Edward Filene, a philanthropic Jewish merchant of Boston, in humility dedicated many years of his life and spent over a million dollars of his wealth to secure credit union laws in 34 states. By 1934 a Federal Credit Union law was passed and nearly 2500 credit unions were established, limited mainly to the working people of large industries where 200 or more employees could form a credit union.

The privilege of credit union membership in the U.S. is denied to two-thirds of the working population, because most of these people are associated in employment groups of less than two hundred. To organize on a basis of less than 200 prospective members is not practical.

C.U. Movement Today

The U.S. today has upwards of 17,000 credit unions with a membership close to 10 millions and assets running up to 4.2 billions. Six per cent, or about 600,000 members belong to parish credit unions with assets roughly of 2.5 million.

The average savings in credit unions

per person living in Quebec is, on a population basis, about \$80.00, against \$16.00 per person in the U.S. This poor showing on behalf of the working people of the U.S., whether they be Catholic, Protestant or Jew, has been due to the failure to organize church credit unions which would make eighty per cent of the population eligible for membership.

The Besetting Problem

At the outset we said that human nature does not change very much. The same human nature that besets us now, beset the people of the Middle Ages when the first Pious Banks were formed. The friars that founded them and urged the movement did not think of them as an economic panacea, but as a helpful remedy. The real root of any economic problem regarding the use of money and credit and interest and usury, is in the hearts of human beings.

That is what these early friar preachers of the "Montes Pietatis" tried to correct. In putting money at the disposal of the poor they also had a program to take the sting out of the hearts of the people that used the money. Take the "grasp" out of the desire for money and you have choked the root of all evil!

1. The friars insisted on moderation in the use of this world's goods. Today the inalienable right declared by our Founding Fathers to "the pursuit of happiness" has degenerated in the common mind to mean nothing but a universal desire for the pursuit of pleasure and the pleasure *money* can buy.

Archbishop Mannix of Australia sounded a warning note published in the *Catholic Mind* a few years ago. "I am afraid that many people are not satisfied with the simple life," he said,

"but must have costly luxuries of all kinds. People of wealth, for example, are not satisfied with one car but must have a fleet of cars at their disposal; they are not satisfied to take reasonable recreation but must know more about golf than they do about their own businesses. Then again, many people who are less wealthy must waste their money on drink or gambling or dress, or cosmetics, or other aids to artificial beauty. *Nobody would object to high standards of living if only people could afford them.* The time seems to have come when people should realize that they are spending far too much on all kinds of luxuries. We should realize that we have got to live on the wealth that is produced. If we are not producing as much as we are spending, then we are heading for bankruptcy. We all live on the commonwealth pool, and we cannot get more out of the pool than we put into it. That is what people are inclined to forget. It is altogether selfish to look for all that can be got and give as little as possible in return. Individually and nationally we are living beyond our means."

Moderation and thrift, then, are virtues that need reemphasizing in credit union work. Christian moderation is not miserliness nor is Christian thrift. It is the firm consciousness that we are stewards of God's gifts and that we dare not use them unreasonably. In fact, we are to use them as though we used them not!

2. The friars taught the people to *share* their goods with God and with neighbor—especially of sharing and helping the man that is striving for independence and who wishes to acquire those necessities of life that make a family strong and able to serve God and neighbor. Credit

unions have "sharing features" which no other type of institution has. Your surplus funds can certainly be put to excellent use for your benefit and for that of your neighbor through such sharing.

3. Finally, as the movement of small banks grew, the friars insisted all the more on keeping the hearts of people clean that used the money: to commit no sin in heart or hand for the sake of goods of fortune. No over-reaching. No injustice. No violation of conscience in the matter of acquiring or using this world's goods.

It is one of the paradoxes of Christianity that it preaches poverty of spirit and promotes such institutions as Montes Pietatis and Credit Unions. It teaches us to be patient in suffering, but provides hospitals and asylums for the sick. It teaches a laborer and servant to be obedient, but champions the rights of the laborer. The Son of Man had not whereon to lay his head, but the Church champions decent housing for her children. The friars that preached the establishment of the Montes Pietatis to provide cash for those that needed it, were themselves men who had vowed poverty and could not even touch money.

The strength of the credit union movement will be in the simple program of education economically that the friars preached who established the first banks for the workingman and which the friars preach today through the medium of the Third Order.

This is not just a Franciscan economic program. It is the marrow of Christ's message which today runs every chance of being overlooked completely.

Let us build on rock. Not on sand.

GUIDELINES TO GOD

by Albert Nimeth O.F.M.

ONE OF THE SADDEST developments of our times is the loss of our sense of sin. What is so tragic about this is the fact that those who have lost a sense of sin have done so because they have lost an understanding of love. Sin is a betrayal of love. If only we understood God's love more, we would sin less.

The mere fact that we exist brings us right smack up against the wonderful revelation of God's tremendous love. We are here because God is love. But that isn't all. This love scooped us up to God's own level giving us a share of his divine life. Even when we rebelled, this "tremendous Lover" did not rest until man had been restored to his pristine glory. This love went even farther. It planted in us the seeds of immortality because God wanted us united to Him not only for time but for eternity.

In order to help us achieve this union, love has traced out the pattern we are to follow. At our birth, love tucked into our hearts our "directions for use." The Ten Commandments are a manifestation of God's love. They are our safeguards. Just as a father erects a fence around a dangerous pit because he loves his children and wants to protect them, so God has built a railing along the bridge of life because He loves us. We have the ten commandments be-

cause God is love.

God, however, is not going to force us to stay within the orbit traced out by this pattern of love. We can jump over the railing if we so choose. If we choose to jump over the railing we take consequences of our choice. However, if we choose to stay within the limits set by God, we are returning God's love. Our Lord tells us as much when He says: "If you love me, keep my commandments." Refusal to obey and we betray His love.

With this in mind we may begin to understand that a temptation is not necessarily a cross or a curse but an opportunity to prove our love. Every time we resist temptation we are loving God and the more difficult we may experience in overcoming any kind of temptation, the greater is our love of God if we do overcome it. In time of temptation it is well to recall the overwhelming love God has for us and let this knowledge motivate us in resisting the temptation.

As we go through life, let us learn to measure our conduct not by the yardstick of sin—doing something or avoiding something just because sin is involved. Rather, let us learn to measure our life by the yardstick of love. Give love a chance, it will grow. We will look for different ways to prove our love. Above all we will realize the truth of the statement "if we loved more, we would sin less."

Lt. Col. Boss spent four weeks in Assisi last summer. He is presently the Business Secretary of the Home Builders Association of Greater Ottawa, Canada.

Assisi, the Mystical

by Lt-Col W Boss Tertiary

DID YOU EVER THINK how wonderful it would be to make a pilgrimage to the mystical city of Assisi and then disconsolately reject the idea because of the expense involved? Because of the devotion of the Franciscan Sisters of the Atonement, whose principal house is located at Graymoor, Garrison, N. Y., it may not be as expensive as one might think. The Sisters maintain St. Anthony's Guest House at 10 via Galeazzo Alessi at Assisi and offer the pilgrim room and board at rates that make it possible for almost any American Catholic to visit the places so familiar and so precious to the lovers of the Poverello. I was in Assisi for four memorable weeks this summer and while it was not my good fortune to stay at St. Anthony's Guest House, I did enjoy two delicious meals there and went over the Guest House under the friendly guidance of Sister Maria.

Within a few hours of my arrival at Genoa last April I was on the train from Florence approaching Assisi, and enjoying my first view of lovely Isola Maggiore on Lake Trasimene where St. Francis lived alone for forty days. On that wooded island I saw in imagination the solitary figure in homespun habit and cord, drawn to this supremely quiet spot for communion with his Master. The legend tells us that he took with him two loaves of bread and that when his companions

came to fetch him away forty days later, they noticed that there was still a loaf and a half left.

St. Francis' Home Town

Shortly after passing Lake Trasimene there was a brief stop at Perugia, a place so familiar to St. Francis—for was he not imprisoned there when a young man of the world?—and then the train rambled around the mountain side and across the plain towards Assisi. The station is in the middle of the plain, a mile from the city, but a bus meets all trains and the fare is only seven cents from the station to the centre of the city.

The sight of Assisi from the railway station cannot but arouse deep emotion in the heart of the pilgrim. For this city, clinging to the slopes of Mount Subasio in the heart of Umbria, is a place of memories, both ferocious and fragrant. Mighty warriors have been associated with it. Charlemagne, Barbarossa, the odious Emperor Frederick, and Conrad of Swabia. Great Saints have walked its streets. St. Rufino, St. Francis, St. Bonaventure, St. Louis of France, St. Dominic, St. Clare, St. Agnes. Many popes have blessed it and one pope excommunicated it. Today it is a sleepy, mystical little place, but nevertheless a place where, once upon a time, in the words of Agnes of Foligno, people "walked with the



Holy Spirit among the vines." In the distance all around are mountain peaks, bathed in mysterious blue tones, while on the plain are fields of maize and clover, with patches of tall grasses and vividly colored wild flowers, interspersed with olive groves and vineyards of grapes.

The pilgrim is now in the heart of Umbria, where every street, every field, every tree and every flower recalls some incident in the Franciscan story. Perhaps the average traveller would first want to visit the famous Basilica that dominates the city in whose crypt rest the remains of the beloved Saint. The Basilica is an architectural masterpiece, and the incredibly beautiful crypt touches the innermost heart of every lover of the Poverello. I haunted that lovely spot each day and found happiness in being so close to St. Francis and the four loyal friends, who lie near him, one at each corner of the tomb—Leo, Rufino, Masseo and Angelo. My daily visits there in themselves were well worth the pilgrimage and provided memories that will live in my heart forever.

Cimabue's St. Francis in the Basilica did not impress me. Surely, I thought, there must be somewhere a painting of the smiling St. Francis. I wandered

around the immense Basilica for days, examining every painting in both upper and lower church, and finally to my relief and happiness, near a side altar in the lower church I came across the Francis of my dreams, with a benign smile on his face and a world of love in his eyes. The Cimabue picture may be valuable from the standpoint of the history and development of painting through the centuries, but it did not seem to me to portray St. Francis as history records him.

There are priceless relics in the Basilica, amongst them the first habit of St. Francis, a thing of threads and patches that even a scarecrow would blush to wear; the blessing he wrote for Leo; the veil of Our Lady given to the Basilica in A.D. 1319, and a gift he received from the Sultan on that memorable voyage with the Crusaders when he and Brother Illuminato crossed into the enemy lines to take a message of love to the infidels.

Santa Chiara

After the Basilica of St. Francesco the pilgrim automatically turns his steps towards the Church of Santa Chiara, where in a crystal case the body of St. Clare reposes, who died in 1253. Before this recumbent figure, the face now brown with the age of over seven centuries, the pilgrim drops to his knees to thank God for the glorious example of her life and to ask for St. Clare's intercession on his behalf. This church also contains beneath an altar in the left-hand chapel, the tomb of St. Agnes, the impetuous little sister of St. Clare, about whom so little has been written. I tried all over Assisi, without success, to secure a medal of St. Agnes, the forgotten and neglected Saint of the famous trio.

The church of St. Clare is built upon the site where the Church of

San Giorgio stood. It was on the piazza in front of San Giorgio that Bernard of Quintavalle and Peter Cattaneo, with the help of Francis, gave away all their possessions one sunny April morning in 1209. It was in San Giorgio, too, that the body of the Seraphic Saint rested while Brother Elias was building the Basilica of San Francesco.

I used to stand on that piazza and try to picture the scene when Francis and Bernard and Peter gave away everything the latter two owned—the world's first "give-away" show. News of the fantastic event must have spread through the town and there must have been a large crowd waiting to share in the spoils, rich people rubbing shoulders with paupers to add to their store of gold and silver. Men, women and children must have jostled each other to get closer to these three imbeciles who were so freely handing out the shining coins. And away off in a corner, Clare and Agnes were perhaps gazing with wide eyes, Clare enthusiastically approving all that Francis and his companions were doing, and Agnes, then a young child, simply taking in the excitement of it all.

Before leaving the Church of Santa Chiara, one must pay a visit to the little chapel on the right, where, behind a grille, one may see in a golden reliquary the blonde tresses of St. Clare, cut from her head by Francis when she was admitted to the Second Order at the tiny Portiuncula chapel on the plains. In another reliquary is the skull of St. Agnes, and in glass cupboards are a habit of St. Francis and the habit of St. Clare. One may also see at St. Clare's Church the crucifix that spoke to St. Francis, and the old iron grating through which St. Clare and the first Sisters received Holy Communion.

Myriad Memories

As I crossed the piazza of Santa Chiara to go down the steep hill leading to the plain below, I paused to look at the plain from this eminence. What remarkable things had taken place in that green valley. Away in the middle of the plain I could see St. Mary of the Angels, that enshrines the tiny chapel of the Portiuncula, and the Transitus chapel where St. Francis died. In those far-off days it was just a wooded grove, with the little chapel in the middle and the mud and wattle huts of the Brothers around it. At the foot of the hill on my left was the Convent and chapel of San Damiano. San Damiano, where the crucifix spoke to Francis; San Damiano, that Francis repaired with his own hands; San Damiano, where St. Clare and St. Agnes founded their first Convent of Franciscan Sisters.

It was on this plain that the famous Chapter of Mats was held in 1219, when 5,000 Brothers from all parts of Europe assembled to meet their leader—many of them for the first time. It was on this plain that the Saracens assembled in 1249 to attack Assisi and were blinded by a Monastance held aloft by a courageous Franciscan Abbess, St. Clare.

I felt that my pilgrimage had already given me many wonderful memories, but there was still so much more to be seen. Going down the hill I found San Damiano nestling at its base, and, provided by God as my guide, was Brother Francesco a man whom I came to love as a brother. I was shown the Refectory, the Chapel, the spot where St. Clare died, and as a special favour because of my love for my little neglected St. Agnes, I was taken to the cell where she died and allowed to remain there in prayer for a little while. I saw the

tiny balcony where St. Clare cultivated her little garden, and I walked in the beautiful cloisters of the Convent.

There are many more interesting things to be seen in Assisi, such as part of the house where St. Francis lived, the living room, the door through which he entered and left and the dungeon in which his father imprisoned him; the house where Clare and Agnes lived; the Church where he was baptized and the Bishop's palace where the famous trial took place; the cathedral of San Rufino where Clare and Agnes heard Francis preach, and the house where Bernard of Quintavalle lived. Each hallowed spot brought its memories and one lived again the life of St. Francis, walked with him as he roamed the streets, and learned his lesson of perfect humility and simplicity.

One must find time for a visit to the hermitage of the Carceri, away up on the heights of Mount Subasio, where the Saint used to retire to a rough cave for days of meditation and contemplation. One sees the little grotto that served St. Francis for a bed, and spread around the rocks are the caves where several of the first companions lived.

St. Mary of the Angels

Then one walks to the middle of the plain to visit the beautiful Basilica of St. Mary of the Angels, the great edifice built over the tiny Portiuncula which is the very heart of the Franciscan story. Here one is truly on hallowed ground. In the time of St. Francis the Portiuncula — Our Lady of the Little Portion — was a little chapel in a grove of trees that had originally been built by pilgrims returning from the Holy Land about A.D. 350. It had been restored by St. Benedict, and was repaired by St. Francis soon after he had finished the



repairs needed at San Damiano. In the summer of 1210, Francis and his companions were given the privilege of using the Portiuncula forever and it became their headquarters. A number of mud and wattle huts were built around the tiny chapel and brown habited men were continually visiting and leaving the little settlement. Just north of the Portiuncula they built a small infirmary and it was here that St. Francis died.

The whole area is now the site of a magnificent cathedral, in the middle of which still stands the tiny chapel, the mecca of every pilgrim. Very few of the visitors, however, notice a little plaque on the side of the Portiuncula, which reads, "Here lies Peter Cattaneo." Peter Cattaneo and Bernard of Quintavalle were the first two companions of St. Francis and Peter took over the office of Minister-General from St. Francis. And what a dramatic scene that was! When all the Brothers were assembled on the plain, Francis told them everything that was in his heart. He wished to lead them in the way God had

shown him. He believed he could do that best by abandoning the command and trying only to walk that way before them, teaching by example and persuasion. He said, "The rightness of my message I do not doubt. From henceforth I am dead to you, but here is Peter Cattaneo, whom both you and I will obey." And then, with his hands raised to Heaven he said, "Lord, I return to you this family which you have confided to me, for now, as you know, I have no longer the strength or ability to keep on caring for it." Unhappily, Peter died in the following year, and was buried at the side of the little Portiuncula.

It was at this same Chapter Meeting, at this very spot that, as Francis left the assembly a young Brother came and kissed his habit. "Who are you, son?" asked Francis.

"I am Brother Anthony. I became a Friar Minor after seeing the five martyred Brothers whom you sent to Morocco."

"You are going to become a great light in our Order, Brother Anthony," said Francis. And he blessed him.

Such was the coming to Assisi and the Portiuncula of Saint Anthony of Padua.

It is difficult to compress within a single article the wonderful things to be seen in Assisi or the spiritual experiences one acquires there. The ambition of every Tertiary should be a trip to Assisi, and to this end the Franciscan Sisters of the Atonement make it as easy as possible. And surely St. Francis and his Brothers, the First Companions, reward richly every Tertiary who goes there.

NEW THIRD ORDER DIRECTORY

The Executive Secretary of the Central T.O. Office, Fr. Philip Marquard O.F.M., completed an up-to-date directory of all the T.O. Fraternities in the United States. It is published by Franciscan Herald Press, 1434 W. 51st St., Chicago 9, Illinois. Price \$1.00.

Franciscan Crown Rosary. The National Editorial of the October 6, 1957 issue of *The Register*, national Catholic weekly newspaper, featured the Franciscan Crown rosary, its history and method of recitation. The editorial failed to distinguish, however, between the indulgences that can be gained (1) by those belonging to the Franciscan family, and (2) the indulgences granted by Pope St. Pius X which can be gained by everyone who uses a specially blessed Crown. Franciscan Press' leaflet

on the Crown has been standard since the early 1920s when the Crown was practically unknown in this country. The late Fr. Giles Strub O.F.M., then manager of the Franciscan Herald Magazine, undertook a one man crusade to make it known. He used the Crown as magazine premiums and sent out literally thousands of rosaries together with the explanatory leaflet which he wrote at the time and which is still in use.

ROYAL JELLY

Royal Jelly capsules. Contain the fabulous nutritive jelly of the Queen Bee. Available without medical prescription. Dietary supplement. \$9.00—vial of 15 hi-potency (50 mg.) capsules. 30 day supply. Scientific and technical data—free on request. Satisfaction guaranteed or money refunded in 10 days. Order C.O.D. or send check airmail "Api-Vitalex" Dept. FH-2, Box 6674, Medical Center Station, Dallas 19, Texas.

This series was written for the National Third Order Youth Convention held at St. Bonaventure in 1955. It is the work of Barbara Van de Putte (now Mrs. J. Valentine), Caroljean Cambora and Mary Pasqual (now Sister Peter Nolasco O.S.F.).

Invigorating Vignettes

Part III

(CONCLUSION)

Candid-shot word pictures of St. Francis

FRANCIS! FATHER FRANCIS!" "I'm coming," answered the saint, suddenly appearing around a bend in the road. He was singing as usual, and his arms were full of papers, which he handled as reverently as if they were the Blessed Sacrament itself. "More papers?" asked the brother. "Whatever are you going to do with them?" "Some of them are sacred," Francis replied. "They have the name of God written on them." "But some of them aren't even Christian. They're pagan." Francis smiled. But they contain the letters which compose the most glorious name of the Lord God. Anyhow the good of the writing doesn't belong to the pagans nor to any man for that matter but only to God of whom all is good. In fact Francis was so respectful of writing that when he dictated anything to Brother Leo, he would not allow so much as a letter to be erased even if it were unnecessary or misspelled.

Francis and the Eucharist

And if his respect for the Lord's name in writing was so great, how much greater his respect for the Lord Himself. He considered it a direct act of contempt if he did not hear at least one Mass daily. In fact, that is one of the reasons he loved France

so much and even wanted to die there, because of her reverence for the Blessed Sacrament. His love that was so great enfolded the hands that held the Eucharist. He often used to say, "If I should happen to meet at the same time a saint from Heaven and any poor priest, I should honor the priest first, and run up to kiss his hands. Then I would say, 'Oh, wait for me, St. Lawrence, for the hands of this man handle the Word of Life, and possess that which is more than human.'"

But as much as he revered priests, he gave them a talking to when he thought they could stand it. In those days it was not uncommon to find churches in a sad state of affairs. Even sanctuaries were dirty and altars linens soiled and unwashed for a long period of time. And no one thought anything of it, least of all the priests. Not so Francis! Armed with a broom he went about sweeping and cleaning countless churches. He might have been dirty and disheveled himself, that didn't matter. But his Master should not be insulted like that. Naturally people gathered to see what this enthusiast was doing. So he preached a little, and then gathered the priests into a little group by them-

selves where he earnestly begged them to keep the house of the Lord clean; and so zealous and sincere was he that a good deal of them sat up and took notice. Better still they rolled up their sleeves and went to work.

Personality Portrait

What kind of a man was he to inspire people so?

One of the best descriptions of St. Francis is simply, "A little man with a big heart." Of course we know what he must have looked like—small, thin, barefoot, rather bald with a scanty beard, and a continuous example of what the well dressed beggar is wearing. Poor brother body, certainly not the kind of thing Michael Angelo would choose to immortalize. His lips are skinny and shriveled, but what fire pours out of them! They have held thousands enthralled by the simple, knowing way in which they speak of Christ and how He loves us.

The eyes may look like red, cracked cherries from all his weeping, but the glory and the joy that lies there makes them beautiful. And if you look hard enough you can see the soul shining through, like Sister Moon coming out from behind a cloud, clear and radiant against the dark velvet of the sky. And when you see that, it doesn't seem to matter how broke and mangled brother body is, and you stand in awe and know that here is something so sacred that it is not given to many people in a lifetime to see—the soul of a Saint. And suddenly you realize how beautiful he is. And more than that, if you look closely you notice that his hands and feet are bandaged and every now and then we wince and hold his side. Here and there on his habit are little spots which could be dirt—or yesterday's supper—or blood. And if you ask the right people a few questions you find out that it *is* blood, his own

blood flowing continuously from the stigmata, the final chain linking him to Christ. It had happened this way.

Epic Episodes

On Mount La Verna, he knelt and prayed, "O my God, Jesus Christ! On this Feast of the Holy Cross, I ask for two things before I die; that during my short life I may feel your sufferings and Your love in my soul and in my body!" And suddenly in the center of a bright whirlpool of flashing colors there appeared a flaming figure nailed to a cross of fire. The wounds in the hands and feet and heart were blazing rays of blood that shot streams and pierced the hands and feet of Francis with nails and his heart with the stab of a lance. And as he uttered a mighty shout of joy and pain, the fiery image impressed itself into his body as into a mirrored reflection of itself, with all its love, its grief, and its *Beauty*. And it vanished within him. And now who shall say that Francis, mirror of Christ Himself, was not beautiful.

"Lord, make me an instrument of thy peace." Peace—but not the peace of the coward or weakling. There was the time when one of the brothers sent away some robbers who were begging food. Francis was furious and immediately went after them. Needless to say, he converted them, and they became faithful members of his order.

Another example of his courage was his attempt to convert the Sultan. Eager to grasp at the crown of martyrdom, he decided to face the Sultan himself. So the first thing was to arrange a meeting, and this he accomplished by directly giving himself to the Moslem guards who were amazed at his audacity. Furthermore, he demanded to see the Sultan. And when Francis demanded, no one refused. The Sultan was first angry,

then amazed, at the earnestness of this high-hatted beggar, and finally, genuinely troubled. The man didn't even show the least bit of fear in the court of one before whom the whole world trembled. As a poet put it:

"For the inmost sea of all the earth is shaken with his ships.

They have dared the white republics on the capes of Italy.

They have dashed the Adriatic round the Lion of the Sea.

And the Pope has cast his arms abroad for agony and loss.

And called the kings of Christendom for swords about the Cross."

Surely here was enough to freeze the stoutest heart, but there he stood, daring in the very court of Mohammed to preach his Christian God. Better yet, he was proposed a trial by fire. "If the two of us, one of your priests and I, if the two of us walk into the fire, and he dies and I come out unharmed, will you believe me?" The Sultan shook his head. Francis was even more insistent. "Then let me go alone. And if my God shields me, believe." The Sultan stared. Something inside him was forcing him to cry, "Yes," but again he shook his head.

Behind him were centuries of tradition. And there were all these people, millions and millions of them, fighting Christianity. So one must not pay attention to strange yearnings, and try to ignore the voices whispering inside. The Sultan sighed. "No," he muttered sadly, "No." But he would not consent to have Francis killed and presented him with a great seal which would admit him to any part of the Holy Land he wished to visit. And Francis sadly took his leave, very grieved that he had failed. But an old legend has it that just before the Sultan died, Francis hurried to his bedside and he died a Christian after all.

And then there was the Wolf of Gubbio, a huge gray beast who usually

spent his leisure hours terrorizing the countryside and especially delighted in devouring the sheep when he felt hungry. The people were at a loss to know what to do until somebody finally thought of Francis. The wolf and Francis met on a plain outside the city. Francis simply stood there with a piece of bread in his outstretched hand. The wolf glared, snarled, and advanced in the slinky stride wolves are inclined to use just before they spring. His monstrous yellow teeth were bared and he looked more likely to make off with Francis' hand rather than the bread. He crouched, licked his chops, cocked his hatred-filled eyes—and—Francis spoke.

"Little brother wolf, don't be angry. I know you're hungry, and it's not very pleasant to be hungry. But the people can't feed you because you keep eating their sheep. So all you have to do is promise to be good and they will feed you, and you'll never have need to go foraging again." At that point several gasps were heard from the audience. What was he saying? Why the man was mad. But the wolf's little pointed ears shot up. And Francis kept talking, in that low honeyed voice of his, now scolding, now soothing. The wolf appropriately hung his tail and bowed his head. Here was someone he could trust. Here was someone who he knew bore the authority of his Creator. So he promised, and they shook hands on the deal. And, as the villagers kept their side of the bargain, there was no further trouble in Gubbio. In fact the wolf proved to be the best playmate the children ever had.

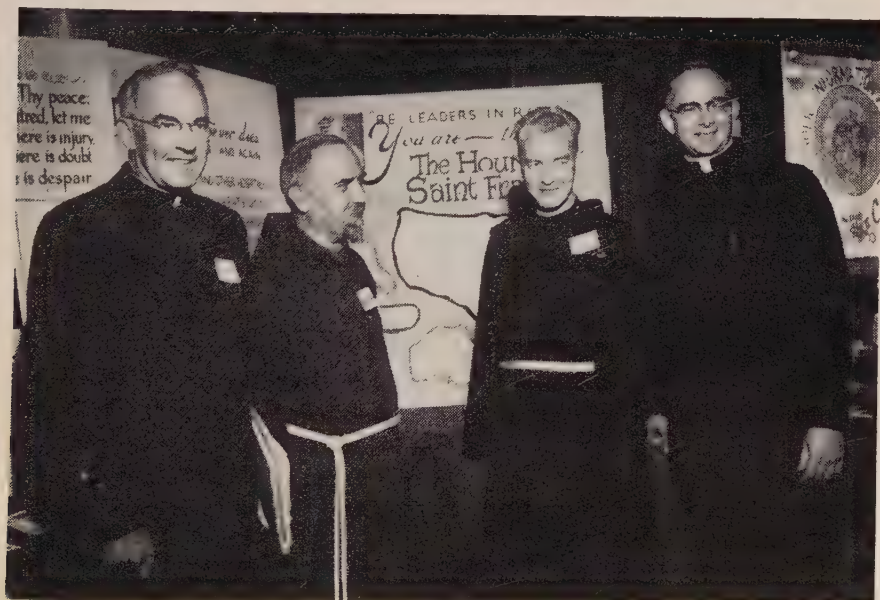
No "Foolish Fantasy"

We have reason to believe that all the poetry that Francis ever composed was first sung in French, because that

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1957 St. Francis Peace Medal Award is presented to Third Order Episcopal Protector, Archbishop Richard J. Cushing by Fr. Adolph Bernholz O.F.M. Conv., T.O. Executive Board Chairman. Bishop Ambrose H. Pinger O.F.M. of Chowstun, China looks on.



Fr. Hugh Noonan O.F.M., director of Hour of St. Francis, stands before an "Hour" display with Central Councillor Fr. Conrad Polzer O.F.M. Cap., Assistant Commissary General, Fr. Brian Gordon O.F.M. of Rome, and Fr. Elias Koppert (5).



Before opening Pontifical High Mass of the Congress, celebrant Bishop Eustace Smith O.F.M. of Lebanon talks with Archbishop Cushing and Bishop Ambrose Pinger O.F.M.



Roderick Hughes discusses problems of novice and postulant instruction at panel moderated by Fr. Mathias Manely (r.) and at which Fr. Mark Hegener presented new flip-chart method of instructing postulants.



Delegates take bus for a tour of Boston provided by the Congress Committee.



Archbishop Cushing responds jubilantly to congress after presentation of a ten gallon Texas hat by delegation from Houston (Province 5).



Fr. Albert Nimeth O.F.M., manager of Forum talks with Fr. Basil Janasik O.F.M. (1), Fr. Mathias Manley (2), Fr. Armand Quiros O.F.M., assistant director of "Hour of St. Francis," and Miss Juanita Vaughan, "Hour" script writer.



Fr. Albert Nimeth O.F.M. and Sr. Tarsicia moderate the "Youth Panel" at Saturday morning session.

was the language he always used when he was happiest. So when Francis walked along the road shouting out some homemade ditty at the top of his voice in French, the people smiled. Of course the language, as he spoke it, was enough to disgust the French grammarians, but he was happy and the rest of the people were Italian and didn't know the difference. And such poetry it was.

"Be praised, my Lord, in all your
creatured world

Especially for Sir Brother Sun,
Who brings the day, and light
you give to us through splendor.

And beautiful he is, agleam with
mighty splendor.

Of you, Most High he gives us
indication.

Here is no pantheist, no worshipper of anthills. Here is one whose whole being is so in tune with the melody of God's creation, that it literally pours out of him like a tuning fork that is struck and touched to a piece of metal; the metal vibrates too. A bird must sing. It can't help itself. And neither can the Lark of Umbria. But he is not the ordinary nature lover. He goes a bit further. A rose is lovely. How much lovelier the one who created it.

A landscape is breathtaking. How majestic must be the Hand that painted it. In fact the whole universe is one tremendous masterpiece. How incomparable must be the Mind that planned it and the Heart that loved us enough to give it to us. "Be praised, my Lord, in all thy creatured world." "Of YOU, Most High, he gives us indication."

And perhaps better than anyone else of his age he knew the sorrows of sickness and poverty. But he did something about them. No mourning on top of mountain pinnacle for him.

No tedious hours spent immortalizing the sufferings of humanity. There were too many souls to gather from the fields where the harvest is always so ripe and the laborers so few. Here was a poet, an idealist who had a heart big enough to hold the one great idea, "Love one another, as I have loved you," and shoulders broad enough to bear the consequences.

His whole life was a poem, and he used to spend the last nights before his death when he couldn't sleep singing his own Canticle of the Sun. One night in particular, Brother Elias happened to hear of it. Elias was the head of the order now, and most concerned for its welfare and expansion. Everything was going well now. Most people considered Francis a living Saint, and that would do wonders for the order once he was dead! But a few more nights of this crazy warbling and they would be so annoyed that this reputation as a saint would be hindered because a few prominent townsfolk had chronic insomnia. And he couldn't afford to have that happen. Extremely bad for the order! Then a voice rang out, clear as it was when it lead the revels in Assisian banquet halls. "Be praised, my Lord, for our brother, the death of the body." There was something about that voice. Maybe he'd better not—no, no, the whole order wasn't going to suffer simply because he felt like letting off a little steam. Elias went to Francis and held a candle to the saint's sallow face. "It isn't seemly for a dying man to be singing like that," he told him. Then Francis looked at him with those soft brown eyes, deeply set this time with determination—and Elias knew he had lost. "Brother," he cried, "By the grace of the Holy Spirit I am so closely united to my God in my soul that I

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When you read the words of the popes relative to the Third Order, you will have no doubt about its apostolic nature. We will just single out Pope Benedict XV and his encyclical "Sacrae Propedim" of January 6, 1921. The Holy Father wrote: "For above all things Francis wished tertiaries to be distinguished, as by a special badge, by brotherly love, such as is keenly solicitous of peace and harmony. Knowing this to be the particular precept of Jesus Christ, containing in itself the fulfillment of the Christian law, he was most anxious to conform to it the minds of his followers. By that fact he succeeded in rendering the Third Order the greatest boon to human society."

Note the words "Most anxious to conform to it the minds of his followers." They simply imply that you should be thinking and living in this apostolic spirit.

Then observe this important instruction of Pope Benedict XV: "Burning with a seraphic love of God and man, Francis could not contain his charity within his bosom; he *must pour it forth upon all* within reach. Hence, though he began by reforming the private and domestic life of the members and adorning it with Christian virtues, as though he intended nothing else, still he had no mind to content himself with that. He *employed the reformation of individuals as a means* to arouse in the hearts of the people a love of Christian wisdom and to *win all unto Jesus Christ*."

This truly spells things out very clearly. You are not to stop with your own spiritual reformation. No, you must join forces with St. Francis and win all others to Christ. What is this but being apostolic? The conversion of the individual must be *the instru-*

Truly Apostolic

by Philip Marquard O.F.M.

ST. FRANCIS WAS DEFINITELY a very apostolic man, and the spirit he bequeathed to his followers is truly apostolic. His was a spirit of Christ, and Christ was the apostle of the apostles.

As a tertiary you must cultivate and practice this apostolic spirit. This your Third Order Rule demands of you.

ment of bringing about the conversion of others to Christ.

This implies something very definite regarding yourself. You cannot be an apostolic instrument unless you are actively reforming yourself. In other words, you must be living your tertiary rule, a full life in Christ. You need not be perfect to be an apostle. But you must be working at your perfection. St. Peter was an apostle, but not a perfect man. He denied Christ three times very distinctly. Yet his denials did not stand. He repented and started anew with true loyalty and zeal.

This is in perfect accord with what Pope Pius XII said to the tertiaries of Italy in July 1956: "You will not be—this should be obvious—an assembly of the perfect: but you must be a school of Christian perfection."

Pope Benedict XV urges you to embrace this apostolate of St. Francis. He wrote: "This plan of Francis to have his tertiaries act as heralds and messengers of peace amid the far-spread hostilities and civil upheavals of his age, we also entertained . . . and we entertain it still . . . Wherefore, keeping as far as possible from the spirit of the world, tertiaries should seek to introduce wherever they can effect an entrance, the spirit of Jesus Christ into everyday affairs."

Pope Pius XII in his address of July 1956 said that the Third Order must be "a school of fearless and prompt action for the building up of the Body of Christ." In fact, he issued an order: "To work, then, you too, beloved children! Jesus tells you so through the mouth of his Vicar, however unworthy. Join forces, all: bring aid to the world. Support the Church, where though error and evil are not wanting—alas!—in some of its members, there is nevertheless so much heroism, so much holiness."

Where could you find a more clear-cut declaration than this as to the Third Order's and your own tertiary place in the apostolate?

In your Third Order Rule you also have very precise demands pertaining to the apostolate. Just to recall a few, consider these points of your rule. "In their daily life let them strive to lead others by good example and to promote practices of piety and good works. Let them not allow books or publications which are a menace to virtue, to be brought into their homes, or to be read by those under their care" (Chapter 2, art. 8). Pledged personally by your profession to observe the Commandments, you are to employ your observance of God's laws as an apostolate—the apostolate of good example. Leadership in this sense should begin in your home and radiate to your business, school, and social contacts.

Then in chapter 2, article 9, you are commanded: "Let them earnestly maintain the spirit of charity among themselves and towards others. Let them strive to heal discord wherever they can." In this you are given a manner of conducting yourself towards others in the spirit of St. Francis which is none other than the spirit of the Gospel.

Since these special directives are in your rule and since they indicate a true apostolate, we can affirm that the Third Order has its own apostolate. It falls on your shoulders to assume the responsibility of your apostolate, and conduct yourself as a good soldier of Jesus Christ.

2. FEEDING YOUR APOSTOLIC SPIRIT

Without enthusiasm your apostolic spirit will languish. You must often fire your spirit with renewed vigor. You can do this by some reflection on such words of the popes, as for instance, those of Pope Pius XII:

"The world has need of that Franciscan spirit, of that Franciscan vision of life. It is your duty, beloved children, to know it thoroughly, to love it with enthusiasm, and above all to live it with the perfection that your state of life allows" (Address of July 1956). Surely as you consider this command and its insistence on the great need and value of your full tertiary life, you will not hesitate to act energetically.

The descent of the Holy Spirit upon the apostles ushered in the third and the last era in the history of God's mercy towards men. In the beginning (the first era) God created man. In the fullness of time (the second era) God sent His beloved Son, incarnate, among men. At long last God poured out his Spirit upon men. This is the supernatural era in which we are privileged to live. Your life and your apostolate will grow and be effective in the measure in which you draw on the supernatural strength of the Holy Spirit.

You must be cautious about falling into a rut and getting little or nowhere. On a secondary road in Canada there is a sign: "Pick your rut, because you will be in it the next twenty miles." The devil and the world are always placing ruts before you, and you must be quick to avoid them lest you travel long and fruitlessly in them. We cannot determine the length of our lives, but we all can indeed determine the depth, the height, and the breath of our lives through the Holy Spirit.

You have a responsibility for the sort of a world in which you live. To be passive today is kind of a treason. You cannot withdraw from the world, but you must stay here to make it better. Pray daily that a sense of vocation be restored to your everyday life and work. If you do this, you

should have no fear of the future. There is a true necessity for you to be interested in the things of the world. If you neglect to do so, a vacuum is left for evildoers to rush in and do havoc. You cannot afford to be a dreamer, like the lad who wrote to the Library of Congress a short time ago requesting two books, one on Christian living and the other on space travel. He added: "I would like both, but if you cannot send me both, send me the one on space travel. I am more interested in that!"

As someone has written, we cannot judge the measure of the Church's progress by counting noses at Holy Name parades or great diocesan rallies, for Pope Pius XII stated clearly: "Catholic Action will not be truly such unless it acts upon souls. Great meetings, magnificent processions, public manifestations are certainly useful. But woe to us if we confuse the means with the end for which these means must be used. Your action is vain if it fails to bring life where there is spiritual death, if it does not heal that same life where it is diseased, if it does not strengthen it where it is weak."

You must not be like those Catholics, who while they declare Christ and his kingdom to be the purpose of their lives, in point of fact rarely give him the dominant place in their scheme of things. St. Francis wants you to identify yourself with Christ as he did. Your life should not be mediocre when you partake of the very life of Christ in holy communion. Christ must be your true center of gravity, not yourself, not your pleasures, not the world.

Pray and ask the Holy Spirit to identify your life with Christ that your tertiary life will take on the sanctity of a vocation and strengthen you in your Franciscan apostolate. ●

In 1950 a new feast was given to the Franciscan Order, a title long used and loved: "Queen of the Franciscan Order." Pope St. Pius X had allowed this invocation to be added by Franciscans to the Litany of the Blessed Virgin, in Franciscan Churches. The feast is celebrated on December 15.

Mary Immaculate

Queen of the Seraphic Order

"Permit me to praise you, O holy Virgin; Give me strength against your enemies."

These words, from the Little Office of the Blessed Virgin Mary, express the spirit of Marian devotion in the Franciscan Order. Tradition has it that John Duns Scotus addressed these same words to Mary as he passed her statue on his way to defend her Immaculate Conception at the University of Paris in 1308. In this traditional Franciscan spirit, I hope to present the story of seven centuries of seraphic devotion to Mary Immaculate.

Cradled in the little chapel of St. Mary of the Angels, the Franciscan Order began. Noted from the time of its origin for its devotion to Mary, the Order is particularly characterized by devotion to Mary, the Queen and Immaculate Virgin. Let us look at Mary's Queenship and her Immaculate Conception, as found in the history of the Franciscan Order: we will then enumerate some Franciscan devotions in honor of Our Lady.

Mary's title, Queen of the Seraphic Order, implies no limitation of her queenly jurisdiction. It declares merely that the Franciscans have obtained from the Church the privilege to make it publicly known that they

have, as a religious family, dedicated themselves to Mary as her devoted subjects and have begged her to rule and to exercise her queenly jurisdiction over them. The origin of this Marian devotion lies in St. Francis' deep veneration for Our Lady, the Most Holy Queen, under whose patronage and protection he placed his followers. St. Bonaventure said that St. Francis loved Mary with "an unspeakable affection"; and this ardent love, as history shows, the knightly Francis bequeathed to his children.

The Queen's Cavaliers

Fired with his love of Mary, the scholarly sons of St. Francis became expounders of the theological meaning of the Queenship of Mary. St. Anthony of Padua sees in the Divine Maternity the foundation for the Queenship and Mary's other prerogatives. "Christ Jesus," he says, "raised Mary above all the choirs of angels, crowned her with a royal diadem, and placed her upon a throne of Eternal Light."

Next, St. Bonaventure took up Mary's royal banner, writing, "If her Son is the ruler of all, his mother will

Rosemarie Mather

COLLEGE OF ST. FRANCIS,
JOLIET, ILLINOIS

be, not a handmaid, but the lady and queen, ruling all, whether of Heaven or of earth." Taking up this thought in one of his sermons, he commented, "Just as every knee in Heaven, on earth, and under the earth is bent before her Son, so also must everyone bend his knee before her." Conrad of Saxony, a contemporary of St. Bonaventure, also attributes universal dominion to Mary in his work, "Mirror of the Blessed Virgin Mary," by the analysis of her name. "Mary is a sea (Mare), and a bitter sea (Mary amarum). She is for the demons spiritually a bitter sea (by reason of conquest); for men she is the star of the sea by reason of her office; for angels she is eternally the illuminatrix; hence Mary is universally for all creatures a Sovereign Lady."

John Duns Scotus, whose defense of the Immaculate Conception will be considered later, also defended Mary's queenly prerogative. According to his teaching, the Incarnation was willed essentially for God's glory, and everything in the universe was created in view of the Incarnation, not *vice versa*. Thus, concept of the absolute primary of Christ—that Christ must hold the first place in all things—shows Christ truly as King of the universe. Reasoning logically, then, Scotus could not help but find Mary next to Christ as the Queen. This doctrine of the absolute primacy of Christ and of Mary was not an invention of Scotus, for it can be found in the tradition of the Church and in the writings of the Fathers of the Church in the fourth century. Scotus simply presented it anew in scholastic fashion.

After Scotus, the theologian of the fourteenth century, came St. Bernardin of Siena, whose sermons reveal a truly Franciscan view of the Mother of the Redeemer. It was his exalted view of Christ which led him

to recognize the royal status of Mary.

In the late sixteenth century, St. Lawrence of Brindisi, seeing Mary so closely associated with Christ from the Incarnation to her glorification as Queen of Heaven, concluded, "The Virgin Mother of God is a Queen of such a type and nature that her Kingdom is no less than that of God, nor her sovereignty less than that of Christ." Both he and St. Bernardin of Siena spoke ably of Mary's queenly prerogative in the language of the people, giving her to them as the Queen of Mercy.

After Lawrence of Brindisi, many other Franciscan scholars continued to testify to, and glory in, Mary's royal dignity. Their sermons, an overflow of their devotion, may certainly be regarded as the vocal expression of what is characteristic of the Order. "They recognize Mary as inseparable from her Son. Since the Son is the King of the universe, the Mother must be the Queen of the universe. If the Son must be adored as King, then the Mother must be venerated as Queen."

The Queen's Knights

While Our Lady's Queenship was never seriously called into question, history is a witness to the controversy over the doctrine of the Immaculate Conception. Again, St. Francis is Mary's first Seraphic Champion. The following prayer, composed by St. Francis and propagated in honor of Mary, implies his stand on the Immaculate Conception: "Hail, holy Lady, most pure Queen . . . Hail, in whom there was and is the fullness of Grace . . . Holy Virgin, no one among women has been born like unto you." Following the example of his spiritual father, St. Anthony nourished the devotion of the faithful to Mary Immaculate. Calling Mary "a heavenly

being untouched by sin," he foreshadowed the Order's stand on the question of the Immaculate Conception. The Order's first official step in regard to the doctrine of the Immaculate Conception was taken in 1263 when the feast of the Conception of the Blessed Virgin Mary was adopted for the entire Order.

By the end of the thirteenth century, however, due to the lack of clear insight into the meaning of the Immaculate Conception, the doctrine was falling into disfavor among the learned, though not among the people. Then came the Doctor of Mary.

In 1307, John Duns Scotus stepped forward to defend Mary's Immaculate Conception. His thesis was that by a most excellent act of mediation "this Immaculate Conception and perfect innocence of Mary was conferred upon her by the almighty power of God prevailing over nature on account of the foreseen merits of the passion of Christ." He argued that, in the order of time, Mary's sanctification coincided with the creation of her soul. Scotus so convinced others of the truth of this thesis, that from his time the doctrine of the Immaculate Conception grew in honor and acceptance, and found favor with and support from the popes. In 1439, the spotless conception of Mary was declared to be "... pious, consonant with Catholic worship, Catholic Faith, right reason and Holy Scripture" (Council of Basle). Sixtus IV, a Franciscan, granted indulgences to those assisting at Mass and the Office on the Feast of the Immaculate Conception. St. Pius V, a son of St. Dominic, made the feast a holy day of obligation for the entire Church. Clement VIII raised the liturgical rank of the feast.

The Queen Crowned

Through the influence of eighty to one hundred theologians representing the Franciscan Order, the Council of Trent, in 1546, declared that "It was not the intention of this Holy Synod to include in the decree which concerns original sin, the Blessed and Immaculate Virgin Mary, Mother of God." Since the Council did not actually define the doctrine, however, the Order continued to strive for its definition. In the seventeenth century, the Franciscans took the following oath: "... We swear and vow to God to hold, to defend, and to teach publicly and privately that the Virgin, Our Lady, was conceived without sin ... and we will see to it that this holy devotion is taught to the faithful."

Culminating the loving efforts of Mary's Franciscan subjects, Pius IX, a Franciscan tertiary, on December 8, 1854, pronounced the words that the Franciscan world—and all the Christian world—had long desired to hear: the official definition of the doctrine of the Immaculate Conception by the chair of Peter. Commenting upon this occasion, Father Augustino Gemelli O.F.M. makes this observation: "Whether simply from the point of view of a rationalist, it be said that a Franciscan pope was needed to make an official pronouncement on the age-long problem in favor of the thesis of the Scotists, or whether, viewing the question from a supernatural angle, one thinks that in order to reward her champions Our Lady chose from amongst their ranks the pope who was to announce the privilege to the whole world, the conclusion is the same: it was a son of St. Francis who proclaimed the dogma of the Immaculate Conception."

The Queen's Realm

The efforts of the Franciscans on behalf of the Immaculate Conception were successful not only in obtaining its official definition, but also in instilling love of the Immaculate Mother in the hearts of the people. A look at Catholic and Marian Spain in the seventeenth century reveals its court—Philip III, Philip IV, Charles II—cooperating with the Friars Minor in the promotion of the doctrine of the Immaculate Conception. As Father Gemelli puts it, “The Knights of Poverty allied with the monarchs of the most pompous court in the world in defence of the sublime privilege of the Mother of God.” To this day, the Spanish people bear witness to the devotion to the Immaculate Conception planted in their hearts by the sons of St. Francis. For example, “Conception” is a common name for girls. It is also a custom for students in schools of Spain to greet their teachers with “Hail most holy Virgin,” to which the teachers respond “conceived without sin.” Moreover, history shows that Spanish explorers have often named cities and rivers in honor of Mary’s Immaculate Conception.

Farther from home, in the eastern missions, the Franciscans also taught Mary’s Immaculate Conception. For example, returning to Japan more than two hundred years after their expulsion from that land, Franciscan missionaries found images of the Immaculate Conception, wearing the Franciscan cord, in the homes of the remaining Japanese Christians. On the other side of the world, in the Peruvian missions, there was a similar occurrence, when after a fifty-year absence, the friars returned and were greeted by the natives with “Hail most pure Mary, conceived without sin.”

Queen of America

Our own United States is not without this same Franciscan influence. Mary entered American history in the late fifteenth century as the patroness of the ship of a Franciscan tertiary. The ship was dedicated to Holy Mary of the Conception; the tertiary was Christopher Columbus. The missionaries—Franciscan and other—dedicated shrines to and named rivers and towns for Our Lady. The Chesapeake was called Mary’s Bay; the Rio Grande, Our Lady’s River. California “was virtually saturated with Marian devotion, Marian Missions, Marian Names, many of which remain unchanged to our times”; for example, Los Angeles is an abbreviated form of Mary, Queen of the Angeles. It was Father Juniper Serra who bequeathed to the Southwest, besides churches and converts, his deep love for God’s Immaculate Mother.

The Franciscans are true to their vow to foster devotion to Mary even today. On a national level in the United States there is the National Mariological Society, recently founded by the Franciscan Mariologist, Father Juniper Carol. Within the last year, Father Carol has also published a Mariology text to fill the need for an adequate college-level treatment of the subject. Franciscan schools on all levels are permeated with an atmosphere of devotion to Mary.

Devotion to the Queen

The Church herself, in certain of her customs and prayers, is indebted to the Franciscans and their influence. “According to a well accepted tradition it was the Franciscan who began adding the final words ‘pray for us sinners, now and at the hour (of our) death’ to the Hail Mary. This is not to say the latter half was unknown; it

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BOOKS

There Is a Place for God in Business, George Murran, Pageant Press, N. Y., \$3.00.

Since one-third of the life of the average man is spent in making a livelihood, it is vitally important that he mold his business life in accordance with the law of God. Unfortunately too many feel that God has no place in business. The result: the Commandments are broken more in the course of earning a living than in any other phase of life. Our working life is the time when we need the help of God most and when it is least sought. To offset this tendency and to help form the habit of keeping God in our lives by daily meditation and prayer in our business actions, is the purpose of this book. This spiritual guide for business consists of four major parts. The first outlines twenty-five places in business where prayer is essential. The author touches on such areas as producing new goods, advertising, justice to workers, fair price, the human equation in business—each of these and more, are occasions when prayer not only is an asset but a duty. This section closes with a list of points to remember: Be conscious of your moral obligation; Beware of ulterior motives; Don't seek things that are not your due; Beware of the dangers of bribery in business; Know your charity well.

Part II outlines the meaning of meditation and prayer and suggest various prayers and meditation to help the individual in his daily work. In the third part we find the common pitfalls to be avoided in daily business. In this section the author does not merely give a negative list but suggests the pitfall by prescribing its antidote. Finally, the author deals with gifts from prayer. It is the least satisfying section of the book. It has this objective though to induce the readers to submit accounts

of divine assistance derived from prayer. A collection is being compiled to serve as a source of inspiration and encouragement to others.

The Man Has Wings, Francis Thompson, edited by Terence Connolly, S.J., Hanover House, \$3.50.

This is a collection of previously unpublished poems of Francis Thompson. These have been carefully selected and edited by Fr. Connolly who is perhaps the best authority on Francis Thompson. He has had access to original manuscripts, some of which are rough drafts and others, corrected copies. There are seventy-four poems. The collection also includes two short plays. *Napoleon Judges*, one of the plays, is extremely brief but full of pathos and deep feeling with a little gore that Alfred Hitchcock might relish. *Man Proposes and Woman Disposes*, the other play, is merely a "conversation piece."

The Hermit of Cat Island, Peter Anson, Kenedy, \$4.75.

Muleskinner, sportsman, architect, priest, hermit—these are some of the unorthodox developments in the life of John Hawes. Born in London, he abandoned a brilliant architecture career to become an Anglican minister. Influenced by literature on St. Francis and the Franciscan ideal, he eventually joined the Church at Graymoor, New York. After his reception into the Church he "knocked around" a bit before he answered the call to become a Catholic priest. Almost immediately he offered to go as a missionary to Western Australia. He eventually settled in the Bahamas in his sixty-second year. Arriving in the Bahamas, he was confronted with the abject poverty of the people. This encounter reawakened his own ideal of poverty and from the beginning he began to embrace

with enthusiasm the austerities and privations of his new found way of life. On Cat Island he designed and supervised the construction of numerous buildings and served the spiritual needs of the people. As to his personal life he writes: "Up at the hermitage (the one he built) I love my Franciscan life as a solitary, but when I've said my office and other religious exercises, not having gifts of the Higher Contemplation and not being favored with ecstasies, bilocations and levitations to pass my spare time away—what do I do? I can't sit down and twiddle my thumbs; hence I drift into the manual labors for the good of my neighbors and for the love of God." His sense of humor is inimitable. At the end of one of his letters he remarks with an almost audible chuckle: "I am realizing the blessings of old age—loss of teeth—protection against gluttony; loss of hearing—freedom from idle talk; loss of speech—can't be asked to preach in Nassau; loss of memory—absolves you from keeping appointments!" An intriguing biography written by a great tertiary writer.

St. Anthony Claret, Fanchon Royer, Farrar, Straus, Cudahy, \$4.00.

A moving and dramatic account of the great apostle of the nineteenth century. St. Anthony Claret, the founder of the Claretians is the patron saint against cancer. St. Anthony Claret is a modern saint, not just because he was canonized in 1950, but because his spirit, aspirations and methods are as modern as if he were living today. He was an expert craftsman and used this ability extensively in his work for souls. He was instrumental in introducing visual education methods in teaching catechism. Pius XI called him the "precursor of Catholic Action." Pius XII enumerates several undertakings and refers to them as "a prelude of modern Catholic Action." These undertakings are: the establishment of committees to help people confined in their homes, of orphanages for abandoned children, of lending libraries for the under privileged, of various kinds of workshops, of saving associations and of lay societies for the defense of religion. His day was a full day. He never tired hearing confession, seeking out small children to instruct them, visiting the sick, assisting the downtrodden, rendering

help and solace to the needy and the afflicted. His fight for social justice brought down on his head the wrath of were made on his life. He bore these scars of near martyrdom gallantly. To the very end he fought relentlessly against the forces of evil. St. Anthony Claret deserves to be better known in this country.

Vatican Journal, Anne O'Hare McCormick, edited Marion Sheehan, Farrar, Straus, Cudahy, \$4.00.

Anne McCormick for years has contributed intelligent and understanding reports to the "New York Times." Her years of reporting cover a long span. An important area was the Vatican. She was acquainted with Pope Benedict XV, Pius XI and the present Holy Father. This collection of her writing on the Catholic Church, its papacy, its organization, its consistories, includes also her impressions of obscure incidents not usually observed. There is for example, her essay on the Roman Rota. This is a court of justice whose important work goes unnoticed until thrust on the public attention by some notorious case. What is not generally known and what the author brings to our attention is that this court has a long legal tradition and history that is bound up with most of the great conflicts and upheavals that have jarred civilization. Its archives are probably the most extensive and continuous of any court in the world. After the death of Benedict XV, she saw and reported the news behind the news of the election of Pius XI. She describes and analyzes the troubled "Roman Question" which confronted the new pontiff and she carries us through the election of the present Pope, describing to us his anguish during the second world war and the rise of communism. She treats objectively and dispassionately the appointment of Myron Taylor as the personal envoy of President Roosevelt, and this at a time when feelings ran high. The entire collection offers stimulating reading and a wealth of information that is not easy to come by. One detects a kind heart and a keen mind of a respected journalist.

Assisi, Franciscan Herald Press, Chicago 9, Illinois. 50 cents. Forty pictures of Assisi with a brief explanation accompanying each picture. A complete little compendium.

Christmas Is Obedience

"Behold, I come to do your will."

by Geraldine Liss, Tertiary

THE BOY WAS VERY YOUNG, much too young to be tending flocks at night. But his father was a hard man, and there was no choice but to obey. The boy knew there would be no happiness unless he did. Long ago he had learned that the whip never makes one happy. So into the night to tend the flocks went the young one.

The donkey was very scrawny. The donkey-seller had tried many times to fatten her. He had also tried many times to sell her. But both ventures consistently failed. Therefore, when a beggar came around one day, the donkey-seller got rid of the scrawny one by giving it to the beggar. But the beggar sold the donkey to a kind man who felt sorry for them both.

The man was very strong. One could tell it by looking at him. There was a certain quickness to his step, a certain line about his jaw, a certain keenness about his glance. But he was gentle. It was obvious when he petted the dogs that came running up the road, or when he talked to the children playing under the trees. His voice sounded like it belonged to a prince who would be capable of commanding a whole country, but he was like everyone else, only obeying Caesar's proclamation.

The young woman was very beautiful. To one watching, she appeared to have the radiance of one who has just fallen in love, and has found happiness in pleasing her beloved. Her voice was soft, but not weak; her step was queenly, but not proud.

The girl at the inn was very gay. She had learned long ago that the

men who stopped liked a bright and happy greeting at the door, and that the tips were always good. She had also learned that pleasing the customers means giving them an extra favor or two, like one more blanket or another pitcher of cold water. But these things she did not do because her father expected her to, or because they brought a few extra pennies, but because it made her feel good when she could do something for others. It made her feel at peace inside.

The girl at the inn was very gay last night. There were many travelers coming into the cities and towns for the registration. She secretly wished that Caesar would be among them and she could put some poison in his water. Dog that he was! But she wondered from hearing the talk of the tradesmen and travelers around the tables, whether Caesar was so bad or whether it was Herod. From hearing them, she only knew that she would never want to be seen in the presence of that pig!

She heard the knock at the gate of the inn and her father talking to more travelers. She wondered what kind these were so she put on a shawl and went to the gate. Her father was refusing them because there was no more room. She heard the man say, "But do you not know of anywhere we can go? My wife must have shelter. She is tired and she needs to rest. Have you no accommodations at all?"

"I am sorry," her father was saying, "but there is nothing, nothing at all."

The very gay girl knew that she would have no peace unless she tried

to help in some way. "Wait, wait father, what about the cave out behind the yard? At least it is a shelter from the wind. Come with me, travelers, whoever you are, and I will give you a pitcher of water and some mats with which to cover the straw. It isn't much, but you will not find any place to stay in the town either, and at least you will be out of the wind."

The girl stared at the beautiful one sitting on the scrawny donkey. Usually she talked to the man in the party, since it was from him that the tips came. But for some reason, while this man was most attractive, his wife was most inspiring, and the girl kept wondering why she looked exactly that way.

They followed her to the cave, their gratitude obvious for her favor. "If you need anything through the night, do not hesitate to come to the kitchen door and ask the boy. He will wake me, and I do not mind at all getting up in the night for a guest."

The girl left the strong man looking at the stars, while his beautiful wife unpacked a few things, and the scrawny donkey nosed in the straw.

There was something different about them, even about the donkey. Even it seemed so gentle, so well mannered. The man, the woman—they acted as if they came from the courts of kings, not like the pigs of Herod.

* * * * *

The kitchen boy awakened the gay girl, his eyes wide with wonder. There was a light around the cave . . . something was wrong . . . should she go to see . . . it might be trouble and then her father would be angry.

Together they walked to the cave . . . the shepherd boy was already there. As he knelt before the Baby, he was glad he had obeyed his father. The gay girl was glad she had done the favor. The strong man deep in his heart heard an angel say, "Do not be afraid . . ." The beautiful woman loved her Son and adored her God as she did when she said, "Be it done unto me . . ."

And the Child knew that the King from far-off lands would be obeying the star which would lead them to the Obedient Son Who had said to His Father, "Thy will, not Mine, be done. Behold, I come to do Thy will."

A Lesson for Liberals on Liberty

by Xavier Carroll O.F.M.

FRANCIS' FREEDOM AND SPONTANEITY have attracted centuries of poets and artists. They appeal to something deep down inside all of us. We too wish we could be so frolickingly unfettered. Most of our attempts have been, if we are honest, simply episodes in lack of discipline, like a child stuffing itself with candy. They have ended in dry remorse rather than the expected exhilaration. But Francis appears to have been truly free of

those personality difficulties which so often interfere with the expression of our true selves. And he needed no defiant gestures to prove this inner independence to himself; though after eyeing human nature and his own peculiar needs and the needs of the world in which he lived he did decide that some external confirmation was necessary. For one thing, he felt that physical detachment, poverty, was necessary to preserve his inner detach-

ment. Actual poverty, for him, was the best guarantee of poverty of spirit. And poverty of spirit is little else than freedom of spirit, freedom to be himself, the person God made.

A pauper is one who lacks security. He is at the mercy of a cold world. He cannot plan or control his future. There is very little that he personally can do about the events that shape his life. He is not the master. This causes great anxiety to most poor people. They feel it a terrible thing to be in so dependent a position. This is the real pain of poverty. But the man who is voluntarily poor embraces insecurity of this type as something desirable.

To be truly poor of spirit is to relinquish all anxiety about being safe and secure in some self-arranged way, to have provision against the morrow. There is hardly a person who already at an early age does not feel himself pitted against a merciless world. It is a pervasive fear of which one is hardly aware. He feels it is up to him alone to provide for survival. There are several possible defenses to embark upon. First, make friends with all possible forces of hostility at any cost. Be compliant. Appease. Such people develop a compulsive need never to disappoint anyone, never to be in open conflict. Their conscience may ask something of them. Ideals may call them along an unpopular path. God's grace may urge them to contradict the norms of life about them. But they cannot respond. They are unfree. Their need to retain acceptance overpowers them. They must compromise to survive.

Another solution is to make oneself so strong one will never have to face dependence. Get into a position where you can spit in the world's face. Such people may experience an irresistible drive to accumulate wealth.

They may or may not succeed in the attempt, but always there will be that gnawing hunger for thorough financial security. A wife who experiences this will make life unbearable for her less needful spouse. A husband may neglect his family for his business. The forcibly poor will be miserable and inconsolable. All will be immersed in the world's flesh pots and deaf to the calls of God. Unfree. Bound. Such people have need always to be in command of situations. To be first. To excel. They cannot admit an inferior position. If they can't pitch, they'll take their bat and ball and go home. Any indication of weakness within themselves shatters them. Often they will deliberately suppress emotions to appear unaffected by things that move lesser men. They must control. They must have their hands on all the switches at all times. They cannot give themselves up. In time they cannot even surrender to God. They can't ask anyone for anything. They are going to Heaven in their own home-made rocket. So out of their way!

All of this Francis wanted to throw overboard. This is what poverty meant to him. He wanted to abandon all attempts at self-provision and cast his cares upon the Lord. It was much more than not knowing where the next meal was to come from. He abandoned himself to all the mysteries of life, feeling secure in that God loved him no matter what might be the opinion of men. He had value in God's eyes and that was all he was anxious to preserve. With such profound security it was necessary for him to be always consciously or unconsciously scheming and calculating. He was immensely free because he chose to be thoroughly poor. ●

ITEMS of INTEREST

75th Anniversary of "Auspicato"

While we await the promulgation of the "International Constitutions," we have almost overlooked the 75th anniversary of Pope Leo XIII's encyclical "Auspicato" which started a new era of the Third Order of St. Francis.

The rule of the Third Order Secular has undergone two notable modifications—notable rather for the *distinguished agent* of these modifications than for their extent. The first of these modifications was effected by Pope Nicholas IV in 1288 and 1289. His work was, however, more by way of standardizing and stabilizing the original rule. For, following the establishment and approval of the Third Order in 1221, there were several texts differing from one another by reason of local additions and modifications. The rule of Nicholas IV did away with this diversity, making obligatory its uniform reading.

The Pope, however, made one important change in the rule, and it was to the effect that the fraternities, which up to that time had operated in complete juridical independence of the First Order, had to accept a "visitor" from the First Order. The visitor was to see to it that the rule be observed faithfully in letter and spirit, and that the work of the fraternities as well as the administration of their funds should proceed strictly along the lines demanded by the religious nature of the order. Thus arose the present jurisdiction of the First Order over the Third Order secular, the spiritual guidance of the order being entrusted to the Friars and their representatives—the "directors," the business and activities of the fraternity resting still, as in the early days, with the fraternity council.

The rule, as stabilized by Nicholas IV (and whose name is still used in the formula of profession), remained in force for six hundred years, without any modification in text, though some of the precepts of the rule gradually lost their meaning on account

of social changes, and others were felt to be rather hard on human nature under the greatly modified living conditions of the latter days.

It was then that *Leo XIII*, one of the greatest pontiffs that have adorned the throne of St. Peter, and one who on account of his zeal for the order is sometimes called the second founder of the Third Order, gave the rule its present form. The nature, the spirit and constitution of the order remained unchanged. It was still to be what St. Francis intended it to be—school of Christian perfection, in which that essential spirit of poverty, chastity and obedience which characterizes the cloister should be made to function in the world in the form of moderation, self-denial and fidelity to the rule and the fraternity. What was changed were certain obsolete precepts, and certain rigors, which deterred people from entering the order while they added nothing to the spirit of the institution.

The express purpose of Leo XIII in thus modifying the rule was to make the order accessible to every Catholic of good will. He had, in 1882, on occasion of the seventh centenary of the birth of St. Francis, issued a stirring appeal to all Christians to join the order. It was—just 100 years ago—one of the first of those great encyclicals for which his pontificate is remarkable—the encyclical *Auspicato*.

The very next year in 1883, Pope Leo XIII decided to deepen the impression his words had made and add momentum to the impetus they had awakened, by presenting the rule under a kindlier aspect bearing exteriorly the spirit of St. Francis perhaps even more markedly than the previous rule, in the direct way in which points out the virtues the Tertiary should emulate and the faults he should shun. This was accomplished by the Constitution *Misericors Dei Filius*.

The wisdom of the move, and the blessed influence the pontificate of Leo XIII had

exercised on the Franciscan movement, is apparent in the astounding growth and prestige the order has acquired in the last seventy-five years.

Monsignor Ronald A. Knox. Many and lengthy articles have appeared in the Catholic Press since the death of Monsignor Knox, indicating that he has attained a permanent and exalted place not only in Catholic letters but in the world's literature. In the October 1955 issue we published an excerpt from his book *Captive Flames* (with permission of the publishers, Burns Oates, London) entitled "Lisieux and Assisi" in which the Monsignor goes to the heart of St. Francis. He was an unassuming and humble man. Your editor has in his possession a little post card received from Monsignor Knox some ten years ago. While doing an article on Fr. Agnellus Andrews O.F.M., who is in charge of Catholic broadcasting over the British Broadcasting Company, your editor was pressured to get the facts during a journalism course. He had written to several British Catholic newspapers for material and had dropped a line to Monsignor Knox (quite brashly as it seems now) for a "personal view." From his study the Monsignor wrote on December 26, 1947, the day after a presumably busy Christmas and in the midst of his tremendous work of translating the Bible: "Dear Father, I'm a hay-seed, and don't get the opportunity of meeting these famous people. I'm not sure that I've ever seen Father A., and I've certainly no low-down about him. I'm sorry. Yours sincerely, R. A. Knox." But he had some "cuttings" (as the British call newspaper clippings) sent from the "Catholic Herald" of London which summarized Fr. A's activities. We recall too that in one of his published sermons in the London "Table" given on Passion Sunday, the Monsignor alluded to the covered statues and noticed the stigmatized feet of St. Francis which the purple shroud had somehow missed. There is not, he said, a primrose road of glory to Heaven for anyone. And if we have thought of St. Francis as the lover of birds and singer of songs only, then these stigmatized feet so starkly apparent now, are a reminder of what our Lord said about all of his true followers: Take up the cross every day and follow Me.

The Franciscan Herald Press was the first to ask and receive permission to use the Knox version of the psalms in its edi-

tion of the "Little Office of the Blessed Virgin" because it was considered by the publishers to be the most readable and understandable for the ordinary layman.

Mary Immaculate

(Continued from page 424)

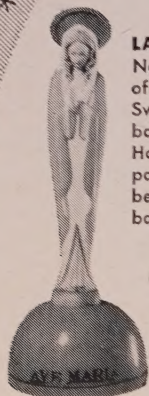
was (simply) not formulated and incorporated" into the Hail Mary as we know it today, when the Franciscans began to promote its incorporation into the prayer.

In 1263 St. Bonaventure ordered the recital of the evening greeting to Mary and prescribed the evening bell in memory of the Annunciation, the origin of our now universal Angelus. Jacopone da Todi, a poet-Franciscan, gave the world the "Stabat Mater," which is accepted as the hymn in honor of our Sorrowful Mother. St. Anthony wrote the lovely "O Gloriosa Virginum," which the Church uses at Lauds on the feast of the Blessed Virgin.

This, then, is the story of Franciscan love and devotion to Mary, told in terms of service and defense of their Queen conceived without sin—a love and devotion which the members of all three branches of the Order down through seven centuries kindled in multitudes of hearts, and spread to many lands, and which the Church herself has honored and immortalized in her teaching and approved pious prayers and practices. In conclusion, may I say that, from personal experience, as well as from the research work done for this paper, I have come to this realization: That the love of Mary and the devotion to her queenly and Immaculate Loveliness which were born of the hearts of Francis, her cavalier, sung by Bonaventure, her poet, and scientifically defended by Scotus, her theologian, are still today a fruitful and living tradition in the Franciscan Order. ●

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Vignettes

(Continued from page 417)

cannot help rejoicing and being happy with him." And so he went on singing.

No doubt he is still singing, somewhere in the high court of Heaven. No doubt he has come down to be with us. Perhaps he is even standing here beside us smiling, stretching out his arms, and whispering, "May the Lord bless you and keep you. May He show His face to you and be gracious to you. May He turn His countenance to you and give you peace. The Lord bless you, my brothers and sisters."

The Franciscan Herald Press has published two new folders for Third Order members.

Recruiting Third Order Members, which outlines a practical method of interesting new members in the Third Order, suggest the material to be used as handouts and the main selling points of the Third Order life. Excellent for briefing Tertiaries for a membership drive. \$2.00 a 100.

Word's Eye View of the T. O. Rule, this is a reprint of the extensive and exhaustive outline on the Third Order rule of life which appeared in the September issue of the FORUM. The whole picture is seen at a glance. \$2.00 a 100.

Postulant Instruction Flip Charts are a new Franciscan Herald Press publication. The charts (17 x 22 inches) contain three postulant instructions designed to give the applicant to the Third Order a thorough and adequate idea of the Order and its obligations. Prepared originally by the officers of St. Elzear fraternity, Chicago, the increasing demand for such an aid prompted the publication. An instructor's manual to be used with the chart is keyed to it and is in such simple terms that any well instructed tertiary can easily give the instructions to new members. Appropriate literature to be given to the postulant after each instruction is part of the general price of \$10.00. Nine charts plastic bound on an easel.

CALENDAR OF PLENARY INDULGENCES

DECEMBER

1. All souls of the Order—Fran. (Conv. Oct. 5, Cap. Nov. 3, T.O.R. Dec. 2).
2. All Souls of the Order—T.O.R. (tr.)
7. Fast day for the Order—Vigil of the Im. Conception.
8. Immaculate Conception, Patron of all the Franciscan Family—G.A. & P.I.
9. Bl. Delphine V. 3 Or.—Cap. and T.O.R. (Fran. Sept. 26, Conv. Nov. 27).
16. First day of the Christmas Novena.
24. Last day of the Christmas Novena.
25. Christmas—G.A.

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Sister M. Petrina and Sister John Fisher (Oldenburg, Ind.), Sister Mary Anna Fitch, Sister Mary Henrietta Selig, and Sister Mary Wilo Schefer (School Sisters S.F., Milwaukee), Sister M. Siegesberta Schoppe (Wheaton), Sister Adelgundis (Joliet), Sisterina (Oldenburg), Sister Metlita (Dubuque), Sister Mauritia (Dubuque).

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